

December 7, 1983

Index Tape 1/A

- 3:50 Born in North Korea in 1938. Went to Japanese run school. Childhood memories from 1940 to 1945 under Japanese rule. His father was a minister of a Korea Presbyterian church.
- 6:40 After WW II, the North Koreans took control and his school became the People's Common School. Recalled his experience under Communist rule up to 1948 when his family escaped to the South.
- 10:00 The border crossing in 1948 was not as strict so it was not too difficult in leaving although they were almost stopped by the North Koreans.
- 13:00 After his father received his clearance he became a missionary in the rural area of Korea.
- 15:00 When the Korean War broke out in 1950, the family was once again caught up in the turmoil being only some 30 miles from the border. The family had to escape because his father was known in North Korea and if they were discovered they would have been shot.
- 19:00 They escaped and stayed in hiding for three months when the U.N. forces pushed the North Koreans back. The family was once again caught in a cross fire when the North Korean army along with the help of the Chinese army pushed south once again. This time his family took the first train out Seoul and ended up in Pusan.
- 22:50 His family returned to Seoul in 1952 to find the city totally devastated and many lived day by day with almost no hope. Recalled going to school in tents. After high school he went to college and majored in Spanish and diplomatic relations hoping to work in the diplomatic corp.
- 27:40 He felt that Latin America would be the new frontier especially when there was potential for emigration of Koreans to Brazil. He received a presidential scholarship from the government of El Salvador to attend the University there.

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- 33:00 After three transfer he ended up in Los Angeles on his way to El Salvador when he found out that his scholarship was cancelled because of a revolution there.
- 34:00 He was stuck in Los Angeles in 1965, right after the Watts riot with only \$17.00 in his pocket.
- 39:23 He eventually found some friends and found a place to stay his faith and prayers helped him during this very trying time. He eventually worked two jobs to support himself and went to UCLA and entered the masters program in Latin American studies. His wife joined him in 1966 and began to work to help him through school.
- 45:00 He then entered the Phd. program hoping to become a history professor in Latin American studies. He finished his course work and was about to go to Guatemala to finish his dissertation when he found out his wife was expecting their second child. He still had hopes of returning to Korea to teach. By this time he had become more involved in Christian work and even changed his religious orientation from Presbyterian to Baptist.
- 48:00 He began working as a social worker in the late 1960's and was one of the first Korean social workers to be hired in Los Angeles. (After, he went back to UCLA for his second masters, MSW)
- 52:00 He began to study through the extension program offered by the Golden Gate seminary. In 1975 he was called to be a minister. He became an associate minister of the Baptist Church in Los Angeles. The Korean Baptist Church of Sacramento was started with the help of the one in Los Angeles. He came up to Sacramento in 1980 and became an associate pastor of the Korean Baptist Church. In 1982 he opened his church called Emanuel Baptist Church.
- 56:00 His main concern lies with the second generation who speak English and who might not feel comfortable in an all Korean setting. His church is the only Korean church which is bilingual/bicultural oriented (as of 1983) in Sacramento.
- 58:00 He sees language as the number one problem that the Korean immigrants face and also basic cultural orientation.

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- 1:00 There are problems of cultural conflicts within the home among the new immigrants, especially over traditional male and female roles. These traditional roles undergo dramatic changes because economic necessity.
- 2:50 70-80% of the immigrants in 1972 were of high school or college graduates. More recently there seems to be a decline in the educational level of the new Korean immigrants.
- 4:00 Part of the reason for continued Korean immigration has to do with political instability. Also America is not only viewed as the land of economic opportunity but also America represents a land of enormous freedoms when compared with Korean society.
- 13:00 There are over 500 Korean women in the Sacramento area who are married to American servicemen and they have sponsored their families and many of them are engaged in small businesses.
- 16:00 Sees the role of the church as acting as a spiritual outpost and a place for social interaction.
- 18:00 His church membership is around 60-70.
- 22:00 The Korean ministers do meet on an informal basis to discuss some common problems--at least four of them.
- 25:00 The Korean churches in Southern California seem to be more politically active and some of them even take an anti-government stand. Also there seems to be a lot of internal struggle for leadership roles. In the Sacramento area he sees very little of these problems.
- 28:00 Among some Koreans, once they become more affluent their church attendance goes down. The need for the church as a refuge, as a place to release frustrations is no longer there for many Koreans.

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- 32:00 Many Koreans seem to find release watching in Korean video tapes.
- 34:00 Gives a profile of the Korean businesses in Sacramento.

- 37:00 Talks about the Korean children who learn English and in the process use Korean less and less. He sees the church as possibly teaching Korean language and culture to maintain an identity.
- 40:00 Sees an increase among Korean youths who are going through identity problems and even some high school drop-outs.
- 41:00 He sees three kinds of churches, transitional (immigrants) churches, second generational churches (American oriented), and Korean American churches who try to maintain their cultural heritage.
- 45:00 He sees a trend towards smaller or medium size church because of the intimacy available in a smaller church of 150-250 members.
- 50:00 In many ways the Korean church acts almost as an extended family for many Koreans because they are separated from the traditional support networks available in native Korea.